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FELLOWSHIP IN PRAYER

SIMPLICITY

Photo by Carl G. Karsch

THE PURPOSE of Fellowship in Prayer is to promote the practice of prayer among all religious faiths whose fundamental belief is in God regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice, and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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Memories of Mrs Lilly

BY KATHRYN G. BROWN

MRS LILLY--wife of the president of the enormous pharmeceutical company that bears the family name--became interested in Fellowship in Prayer during its early days (it was founded in 1949). I believe the first time she wrote to me was in 1954, when she ordered a large quantity of the Christmas cards that the Fellowship put out that year for sale to members.

In 1956, when Carl Evans, the founder, died of a heart-attack at the end of a full day's work in the office, it seemed impossible to continue Fellowship in Prayer without his know-how and dedicated leadership. Letters poured in from friends near and far, however, to the effect that the good work of the Fellowship ought to be continued. Among these was a letter from Mrs Lilly, which, containing a fairly substantial check, said, "The progress of your organization during the past six years has seemed like a miracle, and I would not want to see it fail. . . . This seems to me our greatest hope for the future and the only possible way to achieve friendship throughout the world."

Eight years later, in November of 1964, Dr William Hung, president of Fellowship in Prayer, and I went on a ten-day trip to California. We felt we were under God's guidance at all times: everything dovetailed, there was not a hitch anywhere, and even the weather cooperated. In California one of our advisers, who was an artist, presented us with a handsome portrait of Mr Evans which she must have spent months creating. We were so happy to have it that Dr Hung carried the picture himself on our flights across the continent.

We had been invited by Mrs Lilly to stop over in Indianapolis. By this time she had bailed us out of so many financial anxieties and written us so many letters full of encouragement and inspiration that she and the Fellowship were old friends. She was to meet us at the gate in the airport, and I began to wonder how on earth she was going to recognize us

as we came off the plane. "Don't worry about that, Miss Brown," Dr Hung said. "There won't be many ladies getting off with a Chinese professor." There was no problem about it, of course, and we were chauffeured with Mrs Lilly out to the Lilly home in the residential section of Indianapolis. That night Mr and Mrs Lilly entertained us at a dinner-party. Next morning, as we were ready to leave, I walked into the living-room to find Dr Hung and Mr Lilly, one of the world's foremost industrialists, both down on their knees, rewrapping Mr Evans's portrait. (Such a scene of humility and tenderness is simply unforgettable.)

In 1969, after conferring with Mrs Lilly, Fellowship in Prayer approached Lilly Endowment, Inc., for a grant to expand its activities. The foundation responded generously with a grant. A second one was made in 1972.

That year, while I was recovering from open-heart surgery, Mrs Lilly wrote, "I have often thought of you and am happy to know you are on the road to recovery. . . . One of the duties I have had since returning home was to go over my gifts and arrange to dispose of some of my surplus income before the end of the year. So I will shortly send to Fellowship in Prayer a large contribution which I hope will help with the rent of your new office and be of assistance to you."

The essence of Mrs Lilly was love and concern for others. Typical of her magnanimity of spirit, a check arrived a few days later. With the check came a comment from Mrs Lilly:

"We have so much to be thankful for, but feel so inadequate in expressing it. One apparent blessing--that of riches--is in reality a responsibility if we consider it (as we should) a stewardship, and try to be 'a good and faithful servant.' So the enclosed is my attempt to do that."

Following a brief illness, Mrs Lilly passed away on March 14, 1973. Mr Lilly joined her on January 23, 1977.

There were five non-profit organizations that were of especial interest to Mrs Lilly which during her lifetime she encouraged and helped. In memory of her--"a remarkable woman with God-given talents for clear analysis, penetrating insights, and wise judgments"--Mr Lilly left a bequest to each of the five organizations. Fellowship in Prayer was one of them. It was, once again, a gift just in the 'nick of time' from this earthly angel.

DURING their 1964 visit to Indianapolis, Kathryn G. Brown, Executive Secretary of Fellowship in Prayer *(at left, above and below)*, and Dr William Hung, president, posed with Mrs Eli Lilly for Mr Lilly's camera

I met Daphne in her office at the church. Wedging myself between two desks placed at right angles to each other, I found a small chair. There seemed no place for my paraphernalia except my lap, so, using my gear as a desk, I propped up my pad and pencil. The crowded 7'x10' room contrasted with Daphne's clean, uncluttered look. She apologized for the lack of space, saying it was temporary. She closed the door on the traffic in the hallway, and I settled down to try to find out why she seemed to be a quiet center in the hurricane of her life's activities.

Daphne: "Our family's aim in life is to be simple. But our given situation is far from simple if you think of it in terms of its complexities--several animals, four children, our house, our professions--my husband a surgeon, myself a priest. To simplify life by centering on reality, basic relationships can become an obsession with getting the space and the time for them. I could become harrassed by trying to find time to be available to each person's needs and for periods of prayer. I could lose my free-flow, which trust in God gives. I recognize this by using Brother Lawrence's approach of trying to be in a constant state of prayer towards my life. We hunger for meditation and always think we will have time to meditate at length. But that is rare. It can be woven into the fabric of the day."

At this point, someone popped a head in the door, asking directions.

Daphne: "I have a vision, a vision that is counter-culture in that, when I am not in the way of myself, I have the possibility of seeing a Graceful opportunity--God's Grace through me--in the interruption of my plans. As with grains of sand, it adds up to more than one great moment.

"Last week I went to help on a ski-trip for my daughter's school. I had a sermon to prepare and thought I would find the time for it. It was impossible. Back home on Saturday, down to the last moment, I searched for a quiet place. Drummer, our son, was playing the organ, Jenny the violin, Dudley, my husband, was in the cellar, while Timmy, who was helping him, raced up and down the stairs looking for the hammer. I found a place by the washing machine. There were three doors there. I closed them and settled down. Timmy ran through not once, but three, four, five times. Doors opened, closed, opened, closed. Suddenly he stopped and looked at me and said, 'Mom, if you don't want to be disturbed, you shouldn't sit here. This is the hall!' The incident epitomized the problem of sitting in the hall and wanting quiet in life. This encounter with Jesus--as being in everyone you meet---really shakes you up and puts you in relationship with others and vitality. When a person asks in a certain

An interview with The Reverend Daphne Hawks, the first woman to be ordained in the Episcopal Church in the Diocese of New Jersey

Serve The Lord With Gladness & Singleness Of Heart

way, you know you must turn down the cooking-pot since it is Christ who is asking. At certain times in my life, two hours of meditation are a luxury. It is a hard balance. I always pray, 'Be with me, Jesus Christ, and help me to convey your love.' "

I thought of Daphne's attitude of loving service. Perhaps her humility in service was the key to her serenity--the quiet center where she has time to see, to hear, to feel.

Daphne: "Occasionally, when a person is caught in the midst of something that *must* be done but wants to be somewhere else, getting into that something fully makes it more prayerful and joyful. Everything you do can be prayerful. So much fatigue comes from wishing for fewer difficulties. Flow with things."

A woman opened the door, looking for needlepoint yarn for the parish women's kneeling-cushion project.

Daphne: "To be simple one must be more self-aware. The idea of the simple peasant, back-to-nature philosophy, the glorification of 'natural man' seems to put your head in the sand. We have learned subterfuge. We do not have the joy and grace of children and their directness. We have the given of a complicated culture. We must question the seductive appeal of getting rid of things. Everything has one side and another. One aspect of simplicity is stewardship. I am disturbed by destructiveness and the fascination with such rock groups as 'Kiss,' who blow up about ten thousand dollars' worth of equipment at the end of each performance. Stewardship deals with relationships. It is involved with relationships past, present and future.

Another head popped into the doorway to ask about the person who shared Daphne's office. Was she sick?

Daphne: "Some days I wake up to realize I am so busy. I handle it by saying to myself, 'It is not terribly important.' I get in touch with the day by knowing I am accepted and loved by God.

"The Governor of Florida does blue-collar work one day a week, working on a shift, picking tomatoes, laying roads, to keep in touch. He does not want to be too cerebral, feeling it is vital to be down-to-earth. He believes this routine has changed his life.

"In my ministry I try each day to make sure that I go to see someone in the hospital or someone mentally ill. I go because these people do-

n't have any choices. I go because they connect me with the ultimate places in life. Originally I needed to do it for my integrity. What I need from it now, perhaps, may be that it is very simple.

"Elizabeth Kubler Ross works with the dying. She is direct, simple, and loving. In all family counseling what people want is *realness*, not niceness. *Real* is more freeing than *nice*. It speaks of directness. It is simple."

Daphne touched a picture on the wall of the Virgin and Child--its forms and lines speaking of the love the artist had had when she made it for Daphne's ordination.

Daphne: "Do your own thing. The *simple* thing is the law of love.

"When situations 'feel right,' that is a kind of simplicity.

"Time --think of it as being linear blocked off in segments, as opposed to time as eternity. Time is fascinating in relationship to Grace. Think of it as before you were born --while you're alive--and after you die. This sets a different tenor to your life. It connects. It is why people meditate."

I checked my watch. I did not want to take too much time from her myself. She was graciously caught up in the eternity of time and thought and not seeming to count the minutes.

"The feeling of having enough time is a vacation in itself. Not to be a slave to it, harrassed. Perhaps to take one full day when you eat and sleep when you like. People don't reason about freedom. They have imprisoned themselves in schedules. It is all in the vision of your life. It is exciting to see someone suddenly realize the freedom they have.

"Doris Donnelly, a very busy teacher, writer, and housewife, says she has 'plenty of time.' She has it because she *believes* she does.

"To say 'I don't have enough time' is self-tyranny. You are afraid to say 'I don't want to do that.' But you can say it just to yourself. It isn't necessary to say it to others.

"A prayer that really speaks to your question comes at the end of the Eucharist, the service of the Lord's Supper:

> "Eternal God, heavenly Father...
> Send us now into the world in peace,
> and grant us strength and courage
> to love and serve you
> with gladness and singleness of heart;
> through Christ our Lord."

--M.P.F.

Simplicity in Islam

Muhammed said: "Make things easy, do not make them hard"

by DR. MUHAMMED ABDUL-RAUF

Director, The Islamic Center, Washington, D.C.

THE PROPHET MUHAMMED, through whom the religion of Islam was promulgated at Mecca in 610 A D., is reported to have said: "We are an illiterate nation." He obviously did not mean this in the literal sense of the word *illiterate*. Such an interpretation would have been contrary to his own teachings: "Seek knowledge, even in China;" "The angels lower their wings (in modesty) to the seeker of knowledge;" "Seeking knowledge is a duty incumbent upon all believing men and women." Furthermore, the Qur'an itself, the sacred book of Islam, reads: "Do those who do not know equal those who do?" and "God bears witness that there is no god but He. The angels and the people of knowledge do also. There is no god but He, the Mighty, the "Wise."

The Prophet means by 'illiterate' that Muslims are a people to whom simplicity is a way of life. We do not rub deeply; we do not split hairs. We tend to take things lightly and naturally, remembering the words of the Prophet: "What really destroyed those who came before you was their persistent questioning." He said at another time: "I have been commanded to take matters as they appear to be. God takes care of concealed realities."

To Islam simplicity means absence of complexity. This quality runs through all of its aspects: its creed, its rituals, its concept of life, and its recommendations to the faithful for living it.

To a Muslim, God is the One simple Truth. He has no parts, no partner, no parent, no offspring. The components of the Muslim creed are so simple as to be countable on the fingers of one hand. The Muslim believes in five truths: God; His angels; His messengers, from Adam to Mohammed, including Noah, Abraham, Moses, and Jesus; the sacred books, including the Torah, the Psalms, the Gospel, and the Qur'an; and the Day of Judgment, when all people will be called to account for their deeds and be rewarded or punished accordingly.

In Islamic ritual teachings, simplicity is manifested in the continually emphasized ideas of 'ease' and 'clarity.' The Qur'an reads: "And He has not imposed any hardship upon you in the matter of religion" and "God wishes things to be easy for you." The Prophet said:

"Make things easy, do not make them hard. Give good tidings and frighten not the people." And "You are a nation intended for ease."

If you ask a Muslim what his ritual duties are, he will answer: "Five: the declaration of faith, making regular daily prayers, the payment of prescribed alms, fasting during Ramadan, and making pilgrimage to Mecca once in one's lifetime." The quality of simplicity is made especially tangible in the pilgrimage, when hundreds of thousands gather, in plain white sheet-like garments, bareheaded and wearing sandals, isolated from all the complexities of life, to pray the pilgrimage together.

For a Muslim, God is the One above all, "Who created all people from a male and a female," as equal to each other as are the teeth of a comb. Each has direct access to Him, since there is no class of clergy or religious hierarchy in Islam*, no intermediary between the soul and its Lord. Moreover, the world is also one. There is no dichotomy between the spiritual and the profane; they are one and the same. The joy of life is brief and so the fewer belongings one owns, the less burdened one will be. As our model of simplicity, the Prophet used to mend his own clothes, repair his own shoes, sweep the floor of his house, and help with other chores.

Simplicity must be a feature even in the conduct of business. As the Prophet said: "God will shower His mercy upon a person who is tolerant and considerate when he buys, when he sells, and even when he has to argue." In preaching the faith or springing to its defense, simplicity and kindness must be emphasized. The Qur'an reads: "Call to the way of your Lord with wisdom and kind exhortation; contend with them (the adversaries) in the best manner."

The path of simplicity must be pursued in concluding contracts, including those of marriage, and divorce if it becomes inevitable. In its prescriptions for the handling of the dead, Islam again promotes simplicity. Either the spouse or someone of the same sex washes the body, shrouds it in plain white cloths, and reads the prayers over it. The body is then laid to rest facing the Ka'ba, the House of God, in Mecca.

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* In the Islamic faith there is no ordained clergy as in Christianity or Judaism. A 'mullah' or an 'ayatollah' acquires his status by virtue of superior scholarship, wisdom, age, and experience. He has no power to make doctrine or to interceed in behalf of someone with God.

TRAVEL LIGHTLY

BY WILFRED ECKHART

"WHAT is your idea of simplicity?" I asked.

We were sitting, Brother Geoffrey and I, on a bench in Penn-Central Station in New York City. It was the only place our busy schedules would allow us to meet.

He knew the question troubled me. He looked at the crowds ebbing and flowing around us. Then he looked back at me. "Don't you think it means traveling lightly through life so that we can have more time to serve others?"

Brother Geoffrey is the head of the Society of St. Francis, a world-wide Franciscan order in the Anglican church.

"If we're burdened with too many things," he continued in his soft, clear voice, "we can't take on the concerns and problems of others, can we? We have to cut down on the time we give the people who need our love."

There is a luminous quality to Brother Geoffrey's face, and his eyes show the friendly quick smile of a man who understands the meaning of love. Dressed in the friary's hand-me-downs, he does not look like the brilliant scholar he is.

"Our tendency is always to have more than we need," he said. "It's not that 'things' are bad, but it's the way they can consume our time. We can have too many houseplants, our apartments get too full of furniture. Maybe we have too many clothes. Or even books. St. Francis, you know, was suspicious of books because he felt we could become too entranced with learning for its own sake and forget our real mission in life is people. The point is to know how much is enough for you. And the lighter you travel, the more time you have for what really counts. . . to love God and your neighbor."

Later, as I hurried to catch my train, my briefcase felt too heavy. I wondered what I could begin to discard.

"The President will be here at 7:58"

NEVER having attended a "breakfast" such as this, I do not know what to expect. From the stress the formal invitation to it put on acceptance as soon as possible (implying "or else"), and from the word *national* in its name, I know it is not going to resemble the usual ecumenical get-together at the local diner. It's obviously going to be very very large.

I arrive in Washington the day before and share a cab from the railway station with an Englishman connected with Moral Rearmament. We exchange names and addresses, as people do, and hope to see each other again at one of the many events scheduled.

The Washington Hilton teems with people. At first glance, it might be a typical convention. The comparison is short-lived. At a convention you don't see people wandering around a hotel lobby with Bibles in their hands. The hotel is brightened by cheerful smiles and enthusiastic hugs friends are giving one another.

The Hilton must be losing money on us, because the bars are virtually empty, a singer is entertaining three guests, and in one room the *waiter* is sitting at the table. The boutique has few shoppers.

I am so captivated by the atmosphere that I forget to register and to pick up a schedule of events I'm to attend in addition to the breakfast.

In the evening I go to a reception given by friends for a Thai economist with the rank of ambassador. He is deeply involved in population-control for his country. This quiet, distinguished young man has a flair for publicizing his mission. I think of St. Francis of Assissi and his gift

for dramatizing his. It is still working on the world's consciousness. I ask myself how Fellowship in Prayer might attract the imagination of so many people.

And Three Thousand Are Fed

The breakfast is scheduled for 8:00 A.M. The instructions unequivocally state that we are to be seated no later than 7:50. The tone is: "And we mean it!"

To be absolutely certain of not being left out, I am in the foyer of the ballroom by 7:15. I am not early. The place is like the New York subway at rush-hour. I am impressed by the number of young people gathered. They all seem to know one another. "New" and young Christians evidently keep in touch.

Aging Archbishop Sheen (left) hears President address Prayer Breakfast.

UPI Photo

Listening to the conversations around me, I am aware that most of the people there are from the South, the Southwest or Midwest. Why is this so?

Notice that there are not many blacks.

The doors open, and like water rushing through a sluice, three thousand of us enter, our invitations carefully scrutinized by pleasant officials, most of them young. Earlier we had received our table-assignments. Mine is 157.

The ballroom is huge, the ceiling arching gracefully over it like a light-blue sky that sparkles with clusters of star-like chandeliers. Below, the many tables resemble a field full of toadstools.

One couple is seated at the table already. He is the head of a large Christian denomination, gracious and friendly. Others arrive. We all introduce ourselves. No one tries to impress or upstage anyone. It is all very low-key.

Breakfast is appropriately simple: orange juice, a quiche, Danish, and coffee. It is served quickly and unobtrusively.

The atmosphere is friendly even when a problem arises. A grandmother and her grandson have pre-empted two seats. When the rightful occupants show up, there is a moment of consternation, then they courteously go off in search of other places. The moral is clear. Get seated early!

How this tiny grandmother eats. She is voracious. The food consumes all her attention. She must have come solely for the *breakfast.*

Breakfast With The President

Suddenly there is an announcement: "The President will arrive at 7:58."

Not five minutes till eight. Nor eight. But precisely at 7:58. I reset my watch, certain that Mr Carter's is more accurate than mine.

Everyone stands and claps. Mr and Mrs Carter smile and wave to us. Those on the long, long dais shake hands with them.

The curtains part behind the dais, and the Glee Club from Valley Forge Military Academy sings "Father, Lead Me Day by Day." They sing well.

Senator Lawton Chiles of Florida sums up the purpose of the breakfast by stating that it is a gathering of people from one hundred nations come together to pray together.

Billy Graham welcomes us in his prayer and asks God's bless-

ing on the meeting.

Congressman Richard T. Schulze speaks in a clear, youthful voice: "So many at home are praying for this prayer breakfast. I hope you here are expecting a blessing. I know I am." He tells about the prayer breakfasts held weekly in the Senate and the House.

Juanita M. Kreps, Secretary of Commerce, reads a selection from the Old Testament, Cecil D. Andrus, Secretary of the Interior, one from the New. Following that, Senator Mark O. Hatfield prays for each of the national leaders. I hope they are listening.

Easily spotted around the ballroom near the closed doors are members of the Secret Service, their eyes roving the room like radar antennae.

Thomas H. Tipton sings "He'll Understand and Say Well Done." An extraordinary rendition. I make up my mind to find out if he has recorded the song.

Archbishop Sheen

And then a message from the elfin-like Archbishop Fulton J. Sheen. He turns to President Carter deferentially. "Mr President, Mrs Carter. . . and *fellow sinners.*" There is a ripple of appreciative laughter. He pauses with a sly sense of timing and turns back to Mr Carter. "May we include you as a sinner, Mr President?" A roar of laughter.

His talk is on sin and the fact that Americans do not like to hear themselves called sinners. Lincoln was the only President who ever said in public anything about morals and sin.

The Archbishop ends his talk with a warning: "God will come down from the heavens like a night-watchman rattling his keys and say, 'Gentlemen, it is closing-time, and we must start again.'"

President Carter rises with an ingratiating smile and acknowledges himself a sinner. He says the three most important events of 1978 all involved religion--the Camp David discussions, a Polish cardinal becoming Pope, and the tragic massacre of the followers of Jim Jones. "The great movements of history," he says, "are so often related to religion."

A closing prayer by Harry A. Blackmun of the U.S.Supreme Court and a closing song by the glee club. . . and it's all over. We wait until President and Mrs Carter leave.

(Continued on page 36)

Invocation to the Hidden God

BY JACOB COHEN

FROM the uttermost depths of the fountains of my soul
To Thee, O Hidden God, I pray; hearken unto my prayer.

O Hidden God, ask of me what Thou wilt. Here am I!
But let me see Thy face,
Thy face let me see.

Of what worth is the pride of life
That I gather from every side,
Of what worth is all the glory of nature which
Thou hast put into my heart?

They are but shadows--pale shadows of Thy hidden light;
Blurred outlines are they of Thine image.

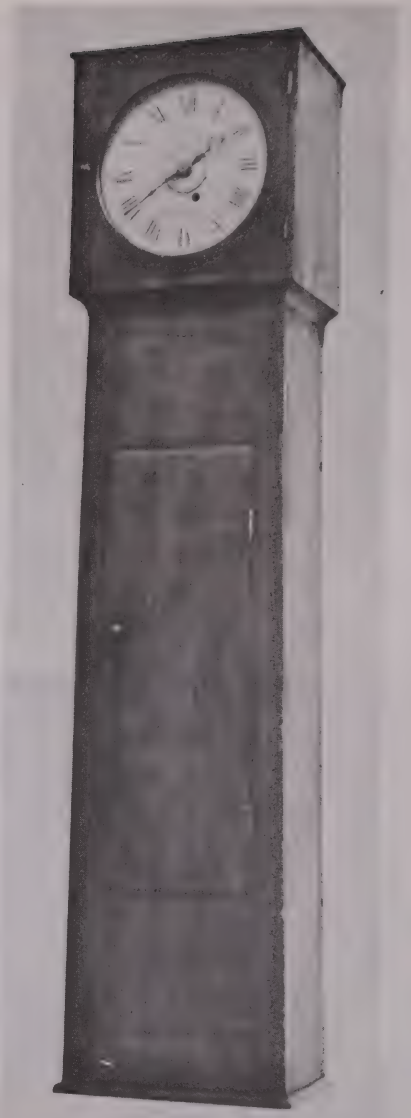
But I thirst to drink from the Source of all sources,
And I yearn to bathe in the light of the Sun of suns,
And I long to gaze on Thy luminous Presence.

(From THE SABBATH PRAYER BOOK published by the Jewish Reconstructionist Foundation, Inc., and translated by its editors)

THE SIMPLICITY OF THE SHAKERS

THE SHAKERS--a celibate community whose last surviving members were photographed only recently for TV--came to this country under the leadership of their founder Ann Lee in the eighteenth century. They established one community in the Berkshires, others farther west. The United Society of Believers in Christ's Second Coming, to give them their official name, lived monastic lives by which they sought to express the joy of their knowledge of Christ's living on in all men. From this faith grew their arts, which, unlike those of most such sects, were not literary but visual--painting, architecture, above all furniture. Perfection was their aim. And perfection of the simplest possible forms is what now remains --in museums and the two Shaker villages still extant---in the remarkable samples of craftsmanship they left behind.

--P.G.



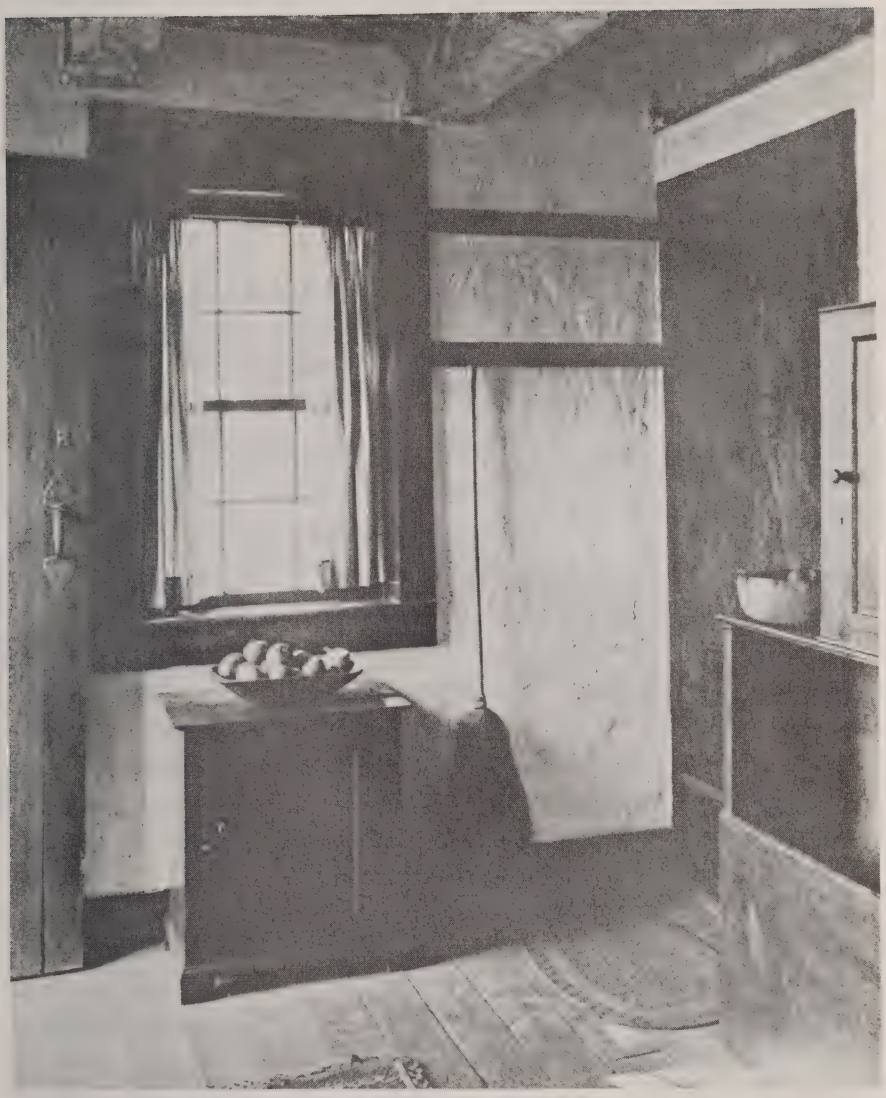
Shaker room in Boston Museum of Fine Arts (left) displays the same elegant plainness as the clock (above) made in 1812 of cherry at Watervliet community.

THE SIMPLICITY OF THE SHAKERS

It's a gift to be simple,
It's a gift to be free,
It's a gift to come
down where we ought to be,
And when we see
ourselves in a way that's right
we will live in a
valley of love and delight.

--*Old Shaker Hymn*

From RELIGION IN WOOD by Edward Deming Andrews and Faith Andrews copyright 1966. Used by permission of Indiana University Press, Bloomington, Indiana.



The tin cupboard and woodbox (above) come from the Shakers' New Lebanon community. Brooms--the manufacturing of which was one of their major industries--were always hung on walls when not in use.

The two-drawer blanket chest (shown at left) was made of pine stained red in 1830. The extreme simplicity of Shaker designs--meant to express their religious strivings for perfection--has influenced modern craftsmen.

When a nun dies in a Carmelite convent, they write about her. An obituary notice is sent around to other Carmelites. Just before Saint Therese died, a nun in her convent said, "There will be nothing to write about her, since she was so simple. . . ."

SAINT THERESE OF LISIEUX

Spiritual Genius

BY JOY BERGMAN

SAINT THERESE of Lisieux was born in 1873 to a middle-class French family. All of her five sisters became nuns. She herself entered a Carmelite convent at the age of fifteen. Most of her life there passed in spiritual dryness, almost in spiritual dereliction. Though a mystic, she experienced very few ecstasies. Instead, without feeling anything from God, she persisted in her faith. "Spiritual aridity is a state of weary indifference in the emotions and feelings, when God and the things of God seem remote, arousing no response in the soul which must go on in faith and obedience without spiritual enthusiasm to impel it." Toward the end of her life, she wrote her autobiography called *The Story Of A Soul.* Seventeen years after it was published, it had been translated into thirty-five languages, and sold more than one million copies. She died of tuberculosis in 1897 at the age of twenty-four. Nowadays in thousands of churches there are statues of her holding a cross garlanded with roses. She is depicted this way because, as she lay dying, she said, "I will spend my heaven doing good on earth. I will send down a shower of roses." Known throughout the world as "The Little Flower," she was canonized in 1925 and became along with Saint Francis Xavier patron of Roman Catholic missions and missionaries.

Therese called her doctrine "The Way of Spiritual Childhood"--and

it is based on complete, childlike confidence in God's love for all human beings. According to John Beevers, this confidence means that we cannot be afraid of God even though we sin. "We know," he writes, "that being human, sin we shall but, provided that after each fall, we stumble to our feet again and continue our advance toward God, He will instantly forgive us and come to meet us."

The following are some of Therese's sayings:

ON LITTLENESS

"To remain little--it is to recognize our nothingness, to expect everything from the good God, not to be too much afflicted about our faults, for little children fall often but are too small to hurt themselves much."

ON LOVE

"One of our nuns managed to irritate me, whatever she did or said. As I did not want to give way to my natural dislike for her, I set myself to do for this sister just what I should have done for someone I loved most dearly. Every time I met her, I prayed for her and offered God all her virtues and merits. I was sure this would greatly delight Jesus, for every artist likes to have his works praised and the divine artist of souls is pleased when we do not halt outside the exterior of the sanctuary where He has chosen to dwell but go inside and admire its beauty.

"I did not remain content with praying a lot for this nun who caused me so much disturbance. I tried to do as many things for her as I could, and whenever I was tempted to speak unpleasantly to her, I made myself give her a pleasant smile and tried to change the subject.

"When I was violently tempted by the devil, and if I could slip

away without her seeing my inner struggle, I would flee like a soldier deserting the battlefield. And after all this she asked me one day with a beaming face: 'Sister Therese, will you please tell me what attracts you so much to me? You give me such a charming smile whenever we meet!' Ah! it was Jesus hidden in the depth of her soul who attracted me. Jesus who makes the bitterest things sweet!"

ON THE MERCY OF GOD

"If the greatest sinner on earth at the hour of death repent and die in the act of love, immediately, without calculating on the one hand the numerous graces abused by this man, nor on the other all his crimes, Jesus sees nothing, counts nothing, but the penitent's last prayer and delays not to receive him into the arms of his mercy."

ENCOURAGEMENT IN TRIALS

"Let us not expect to find Love without Suffering. Our nature is there. It is our means of gain; so precious it is that Jesus came down expressly to possess it. We want to suffer generously, grandly. We wish never to fall; what illusion! And what does it matter to me if I fall every minute? I find great profit in it, for thereby I see my weakness. My God, you know what I am capable of unless you carry me in your arms; and if you leave me alone, well, if it pleases you to see me on the ground, why should I be disquieted?"

THE STORY OF A SOUL is available in two translations--paperback ($1.95) by John Beevers, hardback ($4.95) by John Clarke, O.C.D.--from The Paraclete Book Center, 146 East 74 Street, New York, N. Y. 10021.

What does it take to achieve a life of prayer?

By The Pond

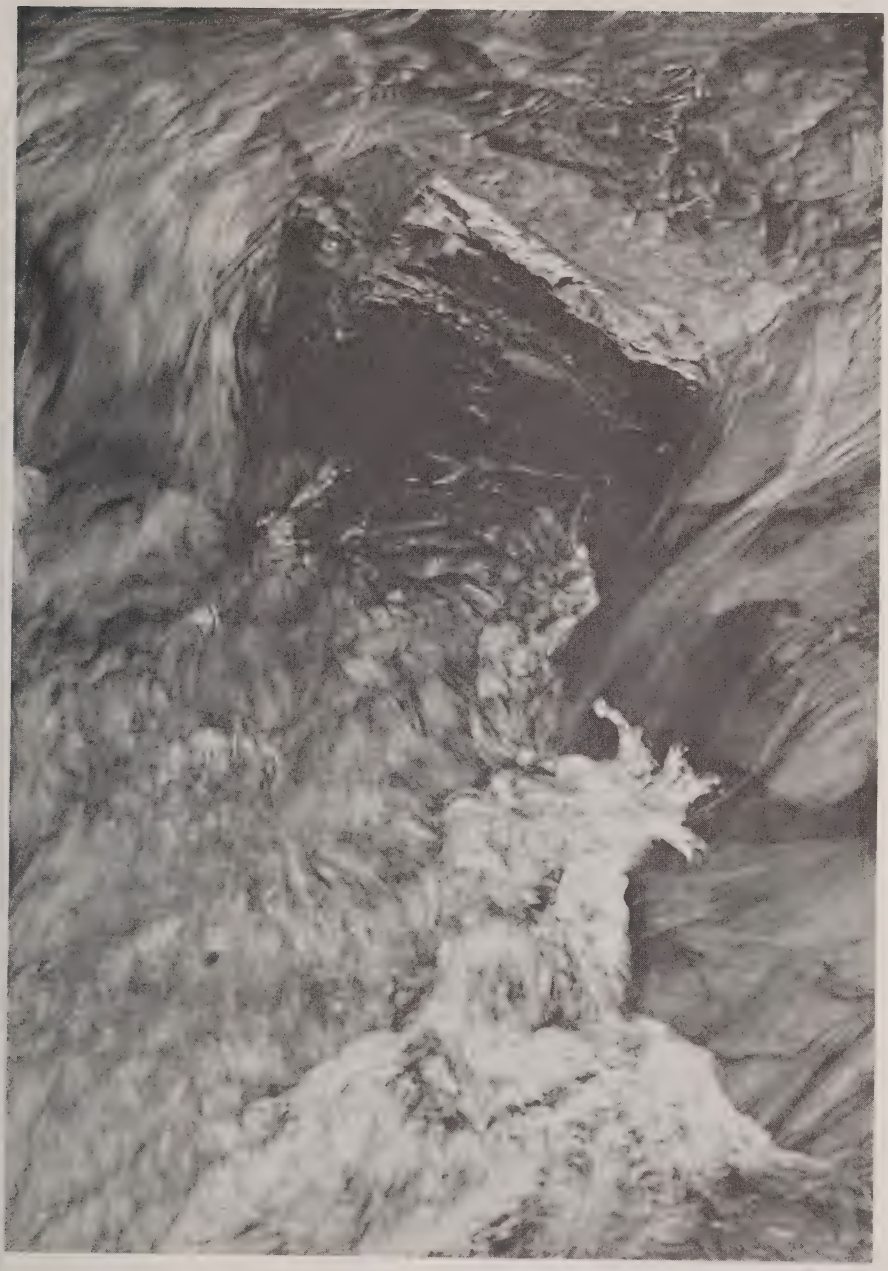
BY NEIL C. FITZGERALD

ONE OF THE JOYS OF CHILDHOOD is to stand by the edge of a pond and scale a stone out over the water to see how many times you can make it skip. When it skips one...two...three...four times or more before it disappears, you feel a great deal of satisfaction.

For many people prayer is as simple and natural as skipping stones on the pond. They share each day with God the way flowers do, the way seedlings respond to rain. They are nourished and strengthened and acquire a radiance that belongs to those who live a life of prayer. They are serene because they are in touch with God.

What does it take to achieve such a prayer-life? The same thing it takes to make a stone skip across the water of a pond--a certain amount of effort.

Many of these individuals begin each day with a morning offering: "O Lord, I offer You all my prayers, works, joys, and sufferings of this day."



We asked former U.S. Senator Harold Hughes his thoughts on simplicity and he replied in this letter to us:

Dear Peter,

I did want to respond to your note, however, on your approaching deadline on the subject of simplicity. Yes, certainly St. Francis and St. Clare exemplified simplicity. Their complete commitment to it was an attraction that set about a great change in the lives of our people for generations. It is very difficult to lead a simple life--but, I have felt more and more the calling of God to return to a simpler way of life. That is one reason I am again back in the country--living rurally--where we attempt to grow our own food, and do as many things for ourselves as we possibly can. In our lifestyle it is absolutely essential to schedule time each day for Bible study, for prayer and meditation--and then we fail because of the demands of others on that time, by not withdrawing. There are times when we must go into what would be apparent seclusion in order to find it. But I do think it is essential to remain close to God.

Sincerely yours,

Harold

SIMPLICITY

by shin'ichi hisamatsu

IT is characteristic of man that the more he becomes involved in complexity, the more he longs for simplicity; the simpler his life becomes, the more he longs for complexity; the busier he becomes, the stronger is his desire for leisure; the more leisure he has, the more boredom he feels; the more his concerns, the more he feels the allure of unconcern; the more his unconcern, the more he suffers from vacuousness; the more tumultuous his life, the more he seeks quietude; the more placid his life, the lonelier he becomes and the more he quests for liveliness.

It is a characteristic feature of modern civilization that everything is becoming more and more complicated, that the degree of busyness increases day by day, and that the mind becomes too overburdened with concerns. Consequently there is an increasingly strong desire on the part of people to seek simplicity, leisure, freedom from concern, and quietude in order to offset the common trend of modern life.

Recently, in the United States, which has assumed the lead in modern civilization, not only ordinary buildings but even churches have changed their architectural style from a heavy, complex, and intricate style to a straightlined, simple, smart, modern style. That this tendency toward modernization in architecture is sweeping over not only America but also the older cities of western Europe and, indeed, even Japan, is not simply because of practical utility, but also undoubtedly because it responds to a natural desire of modern man, who finds himself further and further enmeshed in the extreme complexities of modern life. More specifically, the fact that the houses in America are gradually becoming one-storied, simple, and clean-cut, influenced by Japanese architecture, is probably because of the desire to escape complexity and to find serenity. Further, that intricate and involved painting and sculpture have given way to forms which are unconventionally informal, de-formed, or abstract may also be considered to signify a liberation from troublesome complexity, elaborateness, and formality. So, too, the change from overly heavy colors to monotone colors in the manner of *sumi-e* paintings, thus making for a beauty of simplicity, one of the special characteristics of modern art, may also be considered another aspect of this same liberation.

In the same vein, it is inevitable that modern man, thrown more and more into a whirl of pressing concerns, should seek and in fact greedily demand leisure time, a phenomenon which has found its expression in the current term, "leisure boom." Indeed, all of the following recent phenomena--the deep interest in the extremely primitive art of uncivilized people, the popularity of folk-songs and of children's songs, the appeal generated by rustic colloquialisms, the attraction of the free and open world of nature (the mountains, the fields, the oceans) as opposed to the uncomfortably close and crowded urban centers, the marked tendency in recent art toward naive artlessness--can probably be similarly attributed to a longing for artlessness by modern men, who are suffering from the ex-

cessive contrivances and artificiality of modern civilization.

Oneness and manyness--or, unity and diversity--are mutually indispensable moments within the basic structure of man. They must necessarily be one with each other and not two. Oneness without manyness is mere vacuity without content; manyness without oneness is mere segmentation without unity. Here lies the great blind-spot in the mode of modern civilization. The so-called diseases of civilization--uprootedness, confusion, prostration, instability, bewilderment, skepticism, neurosis, weariness of life, etc.--are largely due to this blind-spot. The greater the multiplicity, the stronger in direct proportion must be the oneness or unity. When, on the contrary, the actual situation is a relation of an inverse proportion, then man has no other alternative than to seek escape into a oneness or simplicity alienated from manyness, whether by turning to the primitives or by simply negatively withdrawing from manyness. This, however, is no more than a superficial solution of the problem of segmented dissociation. Herein may also be found one reason that today, although anachronistic to our time, premodern, non-civilized cults and superstitions still command a following. A drowning man will grasp even at a straw, although objectively considered it is clearly untrustworthy.

The attempts by contemporary man to escape from civilization, or to return to the primitive, to the non-civilized and non-modern, may be viewed as natural but superficial countermeasures to try to compensate for the lack of unity in modern civilization. To turn from such countermeasures to a genuine solution, there is no other way than by establishing within the multiplicity that oneness or unity which is appropriate to the multiplicity.

Soren Kierkegaard wrote: "If thou art absolutely obedient to God, then there is no ambiguity in thee and...thou are mere simplicity before God ....One thing there is which all Satan's cunning and all the snares of temptation cannot take by surprise, and that is simplicity."

--From FAITH AT WORK

Helping You To Pray

BY FATHER ROBERT WILD

THE most important thing about prayer is not method, but the courage to face God, and the love and generosity that allows God to transform our lives. Bernard Shaw was once asked about the essence of style. "The essence of style," he said, "is to have something to say. The style will take care of itself." It is the same with prayer: the essence of prayer is to have something to say to God. The method will take care of itself.

To pray better we do not need to know more truths: we need to understand more deeply the truths we already know. Our problem is we do not have the love and the courage and the generosity to allow God's word to take possession of our hearts and change our lives. . . . St. Francis of Assisi did not have better ideas than we have. He had a bigger heart. He loved more.

God told Isaiah to eat the scroll. Jesus said that man literally lives on the word of God. . . . The Scriptures form in us basic attitudes. With these attitudes in our hearts we are then able to discern rightly how to read the signs of God in our circumstances, in our own thinking patterns, in the advice of our friends, etc.

So, finally, comes the time to pray. Jesus says, go into your room and close the door. We take our scriptures with us and recall that God is about to speak with us. The Hasidim say, "Before you pray, turn your heart to God for at least an hour!" Before you open your scriptures, then, pause and reflect on what you are about to do.

Prayer has to do with experiencing that only God can change my heart. . . . What delights God most is that we yearn by desire and wait in patience for his saving love. "And that he will come is more sure than the dawn."

From CATHOLIC CHARISMATIC December / January 1979

Photo by Eleanor Ebersole

BOOK REVIEWS

POUSTINIA, Christian Spirituality of the East for Western Man, by Catherine De Hueck Doherty. Poustinia speaks of the great spiritual traditions and symbols of the Christian East, but in a manner directed to your life today. It speaks of the secret room the Lord has told us of. It is our heart, our retreat, there to grow in the understanding of mercy and availability.

Mrs Doherty holds up the vision of "cosmic tenderness." Her book has been enthusiastically adopted by large numbers of people as a book to read and reread. It changes lives. In the simplicity of poustinia there is revelation. --M.P.F.

DON'T LET YOUR CONSCIENCE BE YOUR GUIDE, by C. Ellis Nelson, Paulist Press, New York, $1.95. The author states: "I have come to believe that the power of culture to shape beliefs and dictate moral behavior is so strong that only a revelation from God is capable of breaking through to give individuals a new lease on life and a concern to change the society in which they live." This kind of conscience is inadequate for a life of faith because of the way it defends itself. The author shows how through an authentic relationship with God we can become a "turned-around" person, be a person of faith in the best sense of the word. --P.F.

A PRIVATE HOUSE OF PRAYER, by Leslie Weatherhead, Abingdon, $1.95. Dr Weatherhead thinks of prayer as having seven rooms, each of which is a particular aspect of prayer. There is a useful flexibility to this book, since we do not have to go through all the rooms at one time. The book draws from many sources--the Bible, prayerbooks, religious masters of various faiths. There are comments on the difficulties of prayer as well as an excellent introduction. A splendid guidebook. --P.F.

GOD'S CALL TO PUBLIC RESPONSIBILITY, edited by G.W. Forell & W.H. Lazareth, Fortress Press, $1.95. "Justice hangs bleeding on a cross until the church works desperately for its shared reality." The plea is that religion is not "private." A mature religion, it is argued, must move a devout person to agitate in behalf of the gospel known as "social." Various essays illuminate the edicts of the Supreme Court on church & state and the prophetic activities of councils of churches domestic and global.--S.M.S.

LETTERS RECEIVED

Dear Sirs:

I was feeling especially despondent, and then I started reading the message of Fellowship in Prayer--The Gift Money Can't Buy. . . . Demands of family problems. . . angry that I have no time to myself. . . all on my shoulders to handle. A daughter abused by her husband for six years--a mother in a hospital now--sisters and brothers no help. It is as though your article was a message to me.

--Name Withheld

Dear Sirs:

How powerful prayer is. It dwarfs all other forms of energy. More is accomplished by it than we can possibly know. . . . God bless Margaret Ruth Thomas for her fine article "Welthy's House of Prayer" (*December 1978*). Imagine---bound into the same issue with Thomas Merton!

--Sister Miriam Thomas, F.A.C.H.A.
Good Samaritan Hospital, Suffern, New York

WE WELCOME CONTRIBUTIONS (they are tax-deductible) of any amount. Our purpose is to have as many people as possible participate in Fellowship in Prayer. You, as donor, will receive a card certifying you as a Partner in Prayer in the Fellowship. In addition you will be sent the equivalent of a subscription to this bi-monthly publication.

Fellowship in Prayer
Room 230, 20 Nassau Street
Princeton, N.J. 08540

Date . . . . . .

I enclose $. . . . . as a donation to FELLOWSHIP IN PRAYER toward furthering the work. (All contributions are tax-deductible.) As a Partner in Prayer, I will receive a copy of its bi-monthly publication.

NAME . . . . . .

ADDRESS . . . . . .

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THE PRESIDENT WILL BE HERE AT 7:58

(Continued from page 15)

Later, at other meals and at the seminars, I meet people from different parts of the world. I am impressed by the singular dedication of so many of them. One is a well-known international lawyer, another a journalist from Lebanon. A young black chemical engineer from Kenya talks ingenuously about the meaning of faith to him and about the burgeoning of Christianity in the Third World.

I must confess I half-expected this affair to be a public-relations event. It isn't. There's a kind of holy simplicity to it which will probably have some leavening influence.

The next day I look through the New York *Times* for a write-up of the breakfast.

There is no mention of it. --P.F.

If

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WOULD
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TO PRAY
FOR YOU OR
FOR OTHERS TOO,
LET US KNOW.

EACH DAY
AT 9:30 A.M. (U.S. Eastern Time)
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Suggested BOOKS

Prayer

Michel Quoist: PRAYERS *(Sheed & Ward)*. Realistic, beautiful meditations rooted in our own times.

Thomas Merton: CONTEMPLATION. Image. Spare. Brilliant. Incisive.

Myanaponika Thero: THE HEART OF BUDDHIST MEDITATION.*(Samuel Weiser)*. Excellent insights.

Gopi Krishna: The AWAKENING OF KUNDALINI *(E.P.Dutton)*. Interesting Hindu approach to enlightenment.

Mysticism

Evelyn Underhill: MYSTICISM *(Meridian)*. The definitive book on the subject.

Guidance

Paul Tournier: A PLACE FOR YOU. THE MEANING OF PERSONS *(Harper & Row)*. This world-famous psychiatrist is always lucid and helpful.

Alan W. Jones: JOURNEY INTO CHRIST *(Grove Press)*. Exciting spiritual guidance.

Theology, History, Biography

Walpola Rahula: WHAT THE BUDDHA TAUGHT *(Grove Press)*. One of the best books to understand the subject.

Wing-Tsit Chan: THE WAY OF LAO TZU *(Bobbs-Merrill)*. Good background well presented.

THE LORD HAS RISEN, ALLELUIA!

Help us to make our Easter faith a reality in our lives. In all moments of happiness, we will express the joy of Easter; in all difficulties, recall the victory of Christ over suffering and death; each day we will turn to the Father in thanksgiving and love.

MAY THE LORD BLESS US,
MAY HE KEEP US FROM ALL EVIL
AND LEAD US TO LIFE EVERLASTING